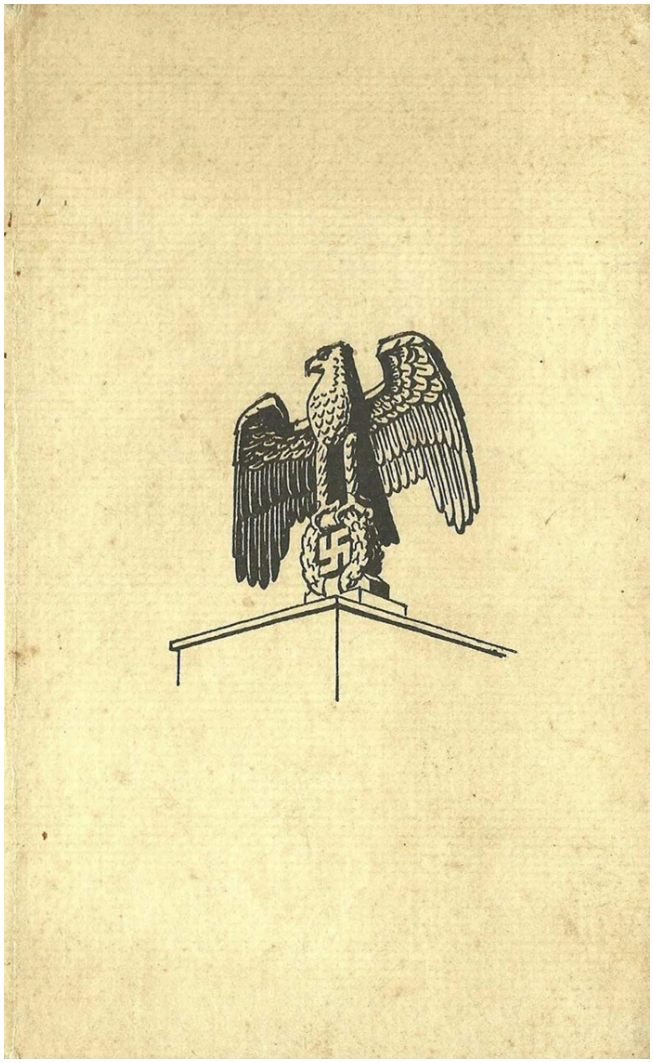
The Reich as a Task



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The Germanic Reich of the German nation has become a reality.
Future generations of Germans will one day envy us for having been allowed to live in this great era, for having been contemporaries of Adolf Hitler.
Providence has given us one last chance to complete the Reich: the die is now cast, and the outcome will shape the course of a thousand years.

- **Friedrich Schmidt**

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Forward

Even the simplest and most unassuming German can sense today that political changes of the greatest magnitude are looming on the European continent: these are changes whose full scope we cannot yet grasp.
Moreover, anyone who engages with the intellectual currents of our time can sense that this European reordering signifies a complete intellectual and ideological reevaluation of all European traditions - thus, we are certain that the moment the war comes to an end, a new European order must become a reality; indeed, we are convinced that we, as Germans, are called upon to be the decisive architects of this European reordering.

We must therefore clarify today the position of the National Socialist revolution and, with it, the position of the German people—or the Germanic world of today—within the European sphere - thus, when we therefore speak of the results and necessities arising from this war, we must place the war and its end within the context of millennia of German and Germanic history, for it is only through a comparison with German history that the events of the present take on their necessary contours and reveal their full significance within the overall destiny of the German people.

The Struggle of Our Time: A Battle of Ideas

Our opponents are today trying to prove to the world that National Socialist Germany was the cause and origin of this war: in doing so, these opponents assert that without the National Socialist revolution, without Adolf Hitler's Germany, the current European conflict would not have taken place.
Our opponents claim that Adolf Hitler and National Socialist Germany deliberately and consciously started the war - yes, our opponents further claim that National Socialist Germany had been preparing for this armed conflict for years.
I need not attempt to prove the contrary of these accusations, for it is self-evident to each of us that Germany neither sought nor wanted the current conflict: however, should our opponents have seen a cause for war solely in the fact that National Socialism has once again raised the German people to become a great, strong, powerful, and free nation; should the world hostile to us see in the fact that the German people have worked their way back to greatness and power from their unprecedented powerlessness and disarray during the years 1918 to 1933; should our opponents see in these facts alone a justification for their war against us, then we, as National Socialists, openly admit that from the day we pledged our allegiance to Adolf Hitler, we intended to transform Germany—which had been so deeply humiliated, powerless, and in a state of decay—back into a Germany of power and ascendancy - but we have never had the intention of plunging Europe—and thus our own country—into war.

The world hostile to us claims today that the idea of National Socialism unsettles the peoples of Europe; that the National Socialist idea is dangerous for the European continent, and that leadership such as that found within National Socialism—that had been bestowed upon the German people—is intolerable for Europe.
The hostile powers of the world thus declare that the German community created by National Socialism—and with it, the worldview born of National Socialism—is the cause, the occasion, and the reason for the hostile attitude of this very world toward us: these powers thereby declare our worldview to be out of order and condemnable.
They condemn the National Socialist movement with its new doctrine of people, blood, and race; indeed, they claim that this doctrine of the new socialist community of a people is a declaration of war against their world, which is built upon different lines of thought and ideas - this assertion, however, in no way denies us the right to shape our own living conditions according to the laws given to us and the principles that suit us, and to live our lives in accordance with our inner emotional and spiritual needs.

It is not new, in the history of nations, for a people to create a new form of community out of a collapse, nor is it new that this idea of community is then rejected and opposed by the surrounding world - indeed, history even proves that whenever peoples pass through the crucible of a revolution and subsequently claim a new way of life for themselves, the old world feels compelled to take up the fight against this new reality.
As a revolutionary and political party, we have already experienced all phases of this development firsthand in the intra-German conflict - in fact, it seems to be a law of development: every new idea is first laughed at, mocked, and ridiculed, but as soon as it becomes clear that the idea and its followers are stronger than all the mockery, attempts are made to silence the idea and its movement, or to discredit it through lies; if, however, none of this helps, then one day violence is employed as a last resort.

We have already experienced all of this during the years of struggle, and back then, too, attempts were made to ridicule our movement, to denigrate it, and when nothing else worked, it was met with brute force: National Socialist Germany is now undergoing exactly the same development within the context of the world's great powers.
Just as with the party in the past, Germany was first mocked, ridiculed, and misunderstood; then the world tried to discredit us with lies and deceit, and when all this proved futile, they resorted to the last resort—violence! War!

This development is not new in the history of the European peoples: the states that are waging war against us today could read about this in their own history books.
When England began its revolution in the 17th century, the "old Europe" of that time, led by Spain, was ready to destroy the "new England"; when the French people proclaimed the revolutionary ideas of liberty, equality, and fraternity—thereby developing the concept of the "cultural nation"—the "old Europe" of that time responded with war - and yet, these wars could not prevent these new ideas from flourishing.
The history of the European continent thus proves that revolutionary peoples have always been stronger than those peoples who remained untouched by the new ideas: we can therefore calmly look forward to any future conflicts that may arise.

We did not want war.
A revolutionary idea, such as that represented by National Socialism, does not need war to prevail, as even without war, between 1933 and 1939, we regained for the Reich all those territories that belong to it—in accordance with the law by which we once set out.
We were well on our way, even without war, to creating that Greater German Reich, the homeland of all Germans, for the realization of which the finest among the Germans have sacrificed their lives since 1923 - indeed, Germany has also grown more powerful and larger year by year in all other areas as well, and we would have succeeded this year, too, in adding new power and new strength to the Reich, without war. Since 1933, we have not needed war to put our economy in order, and we have not needed war to secure power within Germany either, for we have created our Reich solely through the power of the National Socialist idea: the reality of this Reich has thus become a clear testimony to the power and purity of our worldview, and the old world no longer had anything convincing to set against this example.

The ideas that had dominated this world would, as mere intellectual phenomena, have been scarcely capable of breaking the power of the new Germany or even preventing its rise to power.
The ideas of the old world have lost their once life-shaping powers; they have become outdated, and they no longer meet the demands of our times.
The states that represented these old ideas recognized the devaluation of the ideology that sustained them: based solely on this realization, the old world had no choice but to wage war against Germany.

I repeat: we would not have needed the war, and even without the war, we would have achieved the goal toward which Adolf Hitler is striving in accordance with our ideology - but for the old world, there was no other way to preserve itself, and thus, war was their last resort.
Now National Socialist Germany stands at the center of a major conflict in world history and world politics, a conflict being waged on all levels of life: politically, militarily, intellectually, and economically.

First and foremost, however, the struggle of these days is a battle of ideas, and the idea that will prevail is the one whose proponents translate it most purely into the reality of life—those who are ready to break completely free from the old bonds and devote themselves entirely to the demands of the new worldview - therefore, the idea that will prevail is the one whose followers are most unconditionally prepared to live by it and to realize it just as unconditionally in all spheres of existence.

On Inner Responsibility

Every German who ever rallied to Adolf Hitler's banner was aware that, in doing so, he was severing ties with an old world and helping to bring about the great political and spiritual struggle for the world; it was also clear to these Germans that fate had destined them to wage this global struggle first within themselves, and then—through their devotion and sacrifice—before the whole world and within their own people, thereby helping the idea to triumph.
The conclusion drawn from the National Socialist worldview and from the National Socialist creed finds its culmination in the willingness to sacrifice everything—even one's life, and thus oneself—for our people.

Based on a premonition rooted in historical insights, National Socialism—and above all Adolf Hitler—had to reckon with the opposition of the entire old world from the moment it came to power - thus, since 1933, National Socialism has therefore done nothing but prepare the German people internally for this conflict: the world's largest armed forces were created; a far-sighted economic policy was secured for us to guarantee, for years to come, all the raw materials essential for life, and food security was achieved, thereby depriving the Reich's enemies from the very outset of any prospect of success in a potential blockade.
But the most essential work took place unseen, through tireless, daily attention to detail: National Socialism instilled in the German people that ultimate heroism and the bravery of great hearts that made the unbelievable victories of this war comprehensible in the first place.

National Socialism's educational work not only overcame the rifts and divisions that once existed among the German people, thereby creating a great front of Germans who respected and valued one another, but also prepared the hearts and souls of these Germans in the best possible way for the ultimate sacrifice: the sacrifice of life.
National Socialism has made the German people the most inwardly free people in Europe: all the achievements of the German people as a whole owe their origin solely to the new worldview, and they owe their realization to their attitude toward life to this worldview that was bestowed upon the German people.
We must therefore have the courage today to declare: the party comrade and the SA man from the years 1925 to 1933 laid the groundwork for the rebirth of the German people and for the greatness of the German Reich.

The origins of Germany's present-day power and greatness lay solely with the Führer and the Old Guard of the party; all manifestations of German life owe their existence and greatness solely to the work of these largely unknown German men of the years 1923–1933, who, under the banner of Adolf Hitler, set examples of ultimate loyalty.
That is also why the National Socialist worldview is not something that must be set aside during this war until it is over - no,on the contrary: the war will be won only because the National Socialist worldview has proven itself stronger during the war—and will continue to prove itself stronger—than the worldview of our enemies, which is why we, as National Socialists, must remain vigilant day after day to prevent a foreign spirit from taking root in any sphere of our people's lives.

Tens of thousands of Germans have fallen for the Reich in this war: they died more easily than their fathers did in 1914–1918, for they knew that the idea—the power of which had driven them into battle—is also safeguarded in good hands back home, and that all National Socialists, no matter where they stand, will be the guardians and fulfillers of this idea.

This responsibility is by no means an easy one, for the truth is this: the Reich will only impose its law on a new millennium if we, too, have the courage and the audacity to cast off once and for all the burdens of tradition stemming from the foreign ideas we grew up with and to eradicate them from our lives.

National Socialist Germany must therefore reject two thousand years of intellectual and political ideas as no longer valid and establish new fundamental laws, new principles, as the prerequisite for the individual life of every German, the life of the people, and the European order - in other words: we must internally overcome the communal laws that have prevailed in Europe since then and replace them with a new social order suited to us, and we must imbue the German people with a new concept of community that determines and governs all aspects of the German people's existence.

Germany, the Center of Europe

If the purpose of this war is to replace the existing European order with a new one, then we must clarify the prerequisites and context of this new European order.

A responsible examination of European history reveals that the first prerequisite for the realization of a new European order is the unity of all Germans within a great German Reich, which must form the center of Europe: that is why we speak today of the Reich.
By this term we mean the strength and power that has begun to dismantle the old European order—and will continue to do so—and that must now create a new European order: that is why it is particularly fitting that, at this very moment when France, the country and people that have served as the voice of Europe for two centuries, has suffered a great and crushing defeat in order to clarify our European mission.
The entry of German troops into Paris simultaneously served as a historic underscoring of the fact that, from now on, "holy Paris" is no longer a European center, but merely one European city among others - thus, the entry of German troops into Paris has become a symbol of the resolve that, from now on, shaping Europe's destiny is a German mission and must therefore emanate from the central European—that is, the German and Germanic—region.

The events of the past few months have reversed the historical development of the last 400 to 500 years, which was often very painful for Germany, and once the war is over, France and England will once again be confined to the roles befitting them as peripheral European states—in other words, they will be returned to their natural sphere of influence.
Germany is taking the lead on the continent! The old political conception of Western Europe was thus forced to capitulate before the energy of the German people, unleashed by the National Socialist Revolution.

Since the turn of the Middle Ages, the policies of all French statesmen had been based on the knowledge that France's power, greatness, and claim to European leadership could be maintained only if it succeeded in preventing the concentration of German forces in the Germanic region of Central Europe: known as the "Testament of Richelieu," this political will became the guiding principle of French policy.
In 1648, this resolve of French statesmen became an unambiguous and—as it seemed at the time—unshakable and enduring reality, but as the German Reich gained ever more unity and power over the course of the last century, and an old German dream slowly drew closer to fulfillment, England, too, became France's most natural ally by virtue of its own traditions - thus, over the past 20 years, France has reduced itself to a vassal of English power politics on the continent.
Faced with the fact, therefore, that the German people are twice as numerous as any other European people; that the German people are economically the most capable, the most industrious, and the most organizationally gifted people on the continent; that the biological vitality of the German people is far superior to that of the Western peoples, and that the German people's creative cultural achievements in all fields set the standard for European culture, at this moment of Germany's inner reflection, the French political tradition—just like the English one—had to become a fiction, that is, a notion that the laws of historical development had in fact long since rendered obsolete.

The moment a German revolutionary removed all inhibitions and obstacles to the German people's emergence as a nation, unleashed the totality of German forces, and freed them from their internal entanglements and constraints to mobilize the German will to live, leadership of the continent was bound to fall to Germany and its ally, Italy.

The Reich's Claim to Leadership

The Reich's claim to leadership on the European continent is derived from three premises: first, from the history of the German people, and second, from the geopolitical necessities of today's Europe.
Third, however—and this is where the main weight of Germany's right to this task lies—derives from the fact that, by virtue of Adolf Hitler's idea, the German people had the courage and the audacity to recognize the inner weakness and anachronism of the old intellectual and moral order of the European continent, and had the ability to replace it with the living force of a new idea.

Today we present the concept of the Reich to all Germans, and in doing so, we wish to underscore a specific positive attitude of our people: we wish to give our German people a sense of purpose for their work and their sacrifice.
But when we speak of the Reich, we must not do so merely in the same way that one occasionally speaks of some other intellectual "topic", since for us, the Reich is not a "topic", but the deepest goal of our hearts and the meaning of a thousand years of German history.
It is the fateful task of all Germans: that is why it cannot be treated abstractly or presented constructively in a vacuum, for the Reich of the Germans is a reality that finds its foundation in the attitude of the German people.

Reich or Empire—Rule or Leadership?

It is a necessity of the current historical debate to contrast the idea of the Reich with that of the Anglo-Saxon Empire.

The Anglo-Saxon Empire, in its internal structure and in its external impact on the world, is a product of the last few centuries.
In the course of its development, the English Empire has become the visible embodiment of the will to dominate, and over the past hundred years, the Englishman has always gone wherever trade routes and lines of power intersected: in doing so, he was driven almost exclusively by the will to exercise his power—often unscrupulously to the very end—over peoples and continents through the possession of economically valuable territories and the control of the world's most vital transportation hubs.
The mission of the British Empire, therefore, has always been to exercise domination, and this will to dominate permitted the use of all means, from the slave trade to Christian missionary work, as well as from moralizing hypocrisy to the most brutal murder.

Here we recognize the great distinction, for when the German went out into the world, he went where work and achievement awaited him; he wanted to set an example out in the world; he wanted to help and captivate others through his actions.
Thus, today's German Reich is not an expression of the will to dominate, but—in accordance with the law inherent in the German people—an expression of the will to lead, that is, the will to convince others through example and role models, and to serve the purpose of creation through discipline and order, wherever that may be.
Seen in this light, the German Reich wants only one thing: it wants its achievements in all areas of life to serve as a model for the young, life-hungry peoples.

We Germans can do without any display of the most brutal violence in the world, because Adolf Hitler's revolutionary idea creates such an abundance of tangible achievements that the young peoples of the European continent—and beyond, the world—will not be able to resist this German genius in the long run - thus, it is our German destiny in the world to be the educators of the peoples and the executors of a final divine mission.

The Roots of the Reich Lie in the Willingness to Make Sacrifices

However, we can speak of the Reich only when we relate it to all that Germany once was and has now become through Adolf Hitler and National Socialism - in doing so, we must understand how to relate the fate of the individual to this shaping and realization of the Reich.
We must therefore instill in the German people the inner capacity to understand the duty that every German must fulfill toward the Reich - in other words: only a few Germans are, from the depths of their being and thus without question, willing to sacrifice their own lives or the lives of their loved ones for the fatherland—and thus for the Reich; only a select few consciously embrace war and death out of inner strength and with such an attitude.

This is what it is all about: we must elevate the attitude of those few to an attitude shared by all Germans. The entire people, as the living embodiment of the concept of the Reich, must mature to such an extent and demonstrate such a conscious, courageous attitude in the face of the final decision that the Reich thereby gains its due standing in Europe, even from a purely human perspective; it is therefore the task of German education and leadership to deeply instill in every heart the awareness that sacrifice is a necessity of life, an inevitable fate, and a moral duty, in order to thereby secure it for all time as a deeply ingrained readiness.

Only those peoples whose highest virtues are devotion and sacrifice will bind the forces of Providence to themselves, and only the generation that is prepared to love death for the sake of life will win the Reich and achieve victory: it is solely through this ultimate heroic attitude—this truly Germanic attitude—that the Germanic revolution of our time will find its fulfillment.

Our Historical Path

I would now like to briefly explain, step by step, the Reich's claim to European leadership - I will begin by outlining our historical path.

After the collapse of the Roman Empire, the Germanic tribes scattered across the European continent during the Migration Period, and the states established by these tribes eventually fell apart: only the states founded by the Franks endured over the course of history.
This state was not established in a foreign territory; the Frankish state was not placed within a world of foreign peoples, but rather maintained its connection to the point of origin of the Germanic tribes—the Germanic region - thus, the state of Charlemagne stands at the beginning of German history and is the first European—and, in the narrower sense, German and Germanic—Reich on this continent, the First Reich.

Charlemagne was one of the greatest European state-builders and thus, historically speaking, one of the continent's greatest political figures; opposing him was Widukind, a great Germanic rebel and a defender of Germanic authenticity.
The dispute that has often been waged up to now concerning these two great men of our nation's early history must now be laid to rest once and for all, for within the framework of National Socialist historical analysis, there is room for both.
Widukind and Charlemagne are both distinctive figures in early German and Germanic history, each of whom can lay claim to historical significance; however, especially now that the Third Reich has once again attained the extent and political significance of the state created by Charlemagne, we must acknowledge the work of that great man of his time: it is unacceptable that we abandon Charlemagne so that he remains only the emperor of the French.

Charlemagne built the First Reich on three foundations:

First: the living substance was provided by the Germanic tribes, and it was this substance that conferred upon the Reich its greatness, its splendor, and its gravitas.
In doing so, however, he did not shy away from any means to force the headstrong Germanic tribes—who were averse to any major subordination—into a unified whole: it was thus a harsh fate to which the Germanic peoples of that time had to submit.
Widukind was not only a fighter against the alien doctrine of Christianity at that time, but was also a tribal rebel against the perceived arrogance of the Frankish king, who sought to integrate the Saxons into the larger order of the state and, for the sake of the Reich, was thus compelled to deprive them of their long-established rights and freedoms or to restrict them in the exercise of these.
But what must have seemed like a misfortune to the individual Germanic tribal chieftains at that time turned out, in the course of the centuries that followed, to be a decision of the most far-reaching political significance, because in those fateful years, Charlemagne laid the granite foundation for the unity of all Germans, a unity that would be realized more than a millennium later.

Second: the model of the Roman Empire gave the First Reich its internal structure and determined its constitutional framework.

Third: the spiritual foundation of the First Reich—which simultaneously conferred upon it its religious consecration and thus a divine mission—was, in keeping with the spiritual climate of the time, Christianity; for the Kaiser, Christianity was also the sole spiritual power by virtue of which he alone was able to force the Germanic world—which was then in a state of disarray and fragmentation—back into a spiritual unity.

Viewed from today's perspective, we can already discern in those three prerequisites upon which Charlemagne's Reich was built the very forces that brought about its later decline and, with it, all the internal hardships endured by the German people in the Middle Ages and the centuries that followed; these tensions, as they manifested, for example, in the relationship between the Germanic essence and the Mediterranean teachings of Christianity, also had, on the other hand, a liberating effect and thus contributed to the creation of culture in the highest sense, for they awakened the Germanic longing and brought to life forces that subsequently gave rise to the greatness and richness of German culture in the Middle Ages.
All the creations of the German spirit in the Middle Ages—German poetry, German paintings and sculptures, German cathedrals—grew out of that tension between the original Germanic essence and the Christian doctrine, which was accepted as God's judgment during the time of Charlemagne: everything that emerged as a Germanic creation during those centuries came to life within this tension, and in many cases, it was only through this tension that it gained form and compelling expression.
That is why everything that grew out of Germanic—and thus German—culture during that time is still our culture today, even though the manifestations of that culture could naturally only take ecclesiastical and religious forms at the time.

At that time, the Church and Christianity determined the sole standard of thought, and they determined the form and content of life and, with that, the law of life for the community: we must therefore not see so much the ecclesiastical form in the creations of that era, but rather recognize in this form the original, vibrant, and powerful Germanic yearning that pressed for an expression and revelation of its own strong inner forces in a manner true to its nature and essence.
It is therefore unworthy of a National Socialist to reject medieval poetry or architecture—a cathedral or a sculpture, for example—simply because these works once served ecclesiastical purposes, or because the artists drew on ecclesiastical motifs for their works.
On the other hand, however, it is presumptuous for the Church to claim that all the creations of that era arose from ecclesiastical sources: no! These great achievements of German humanity in the Middle Ages are rather testimonies to the Faustian struggle of the Germanic soul, which sought therein to break free from the breath of this foreign doctrine and find its way back to itself.
The cultural works of that era do not have their deepest roots in the realm of the Church; rather, they sprang from the biological substance of the Germanic spirit!
It is necessary to state this here, very clearly and in no uncertain terms, because it is unacceptable, from a supposedly ideological judgment seat—which in reality is merely a testament to Germany's oft-demonstrated narrow-mindedness—to tarnish the honor of our ancestors and, moreover, to exclude their works—which were undoubtedly just as German and as deeply and genuinely sincere as the works of our own day—from the realm of our venerable heritage, or even to renounce them out of a misguided "consistency" with our ideological stance.

I would now like to turn to the other, more political aspect of the medieval German Reich.
The Reich entrusted to the Germans was, in the parlance of that time, equivalent to or identical with Europe, and that the Kaiser of the First Reich was thus the highest and final European authority: there are plenty of examples of how the princes and kings of that time—whether they were English or French, or rulers of non-European countries and empires—recognized this very well and repeatedly expressed it through respectful diplomatic missions.
The Kaiser of the—as it was later called by others—"Holy Roman Empire of the German Nation" was, in the understanding of that time, the highest political authority in the then-known world: the First Reich and Europe coincided and became one in the purple of his power, and the Kaiser of the Reich was at once the lord and the spokesman of Europe.
There was no power on earth that would have considered the Kaiser's position in any way unjustified: except for the Papacy.

The Reich of those days still lacked a single spiritual center, and the idea that determined the internal order of the Reich and ruled over the souls of the people originated from outside its borders—and yet, it had its highest authority.
Alongside the Kaiser, the Pope asserted his rights first over the souls of the people, over their education and guidance, but then also over the realms in which they had united politically; it does not seem necessary to me to describe in greater detail that historical conflict between the First Reich and the Papacy, which had such unspeakably grave consequences.

In this context, I would like to point out only the following: it is unworthy of a German to hold Frederick Barbarossa in lower esteem because, in the course of his policies, he turned against Italy, while at the same time giving his inner approval to Henry the Lion because, unlike his Kaiser, he marched eastward. The Lion and his Kaiser are both intertwined in German history, and even the German Kaiser of those days, if he wished to be Kaiser in both Germany and in Europe, had to attempt to bring spiritual Rome under his political rule - thus, since the Pope denied the Kaiser the right to his power, the Kaiser had no choice but to win this rival power over to his side or eliminate it once and for all.
It was not the sunny lands of the South that prompted the medieval Kaisers to march against Rome, but the lingering legacy of that first founding of the Reich under Charlemagne that prevented the Kaisers from ever being fully masters of their Reich, since that power, which held sway over the souls of their subjects, was not content to remain merely spiritual, but repeatedly asserted its claim to be the highest secular power as well: seen in this light, even the much-maligned Italian policy of the medieval Kaisers can be understood within the framework of the concept of the First Reich.

The Longing for the Reich

The First Reich then essentially collapsed at the turn of the Middle Ages as it moved towards the modern era - indeed, one could say that the year 1648 marked its final hour, as from that point on, the First Reich may still have existed in name, but as a European and German power, it had ceased to exist.
History then inexorably took its course: at that time, the German people not only relinquished political leadership over Europe, but also paid for this transition from the Middle Ages to the modern era with their very lives.
After the Thirty Years' War, the myth of the Reich had faded, and while a faint glimmer of its former glory had survived in the Habsburg dynasty, the House of Habsburg placed its own interests far above its duty to its historical legacy - thus, from that point on, the Empire's peripheral states—France and England—began to assert their dominance over Europe.

Was the idea of the Reich now forever erased from the conceivable concepts of Europe? No!
Despite all historical hardships, all divisions, and all particularities, the quiet longing for the unity of all Germans—for a great Reich that would grant all Germans justice and a homeland—remained alive.
Beginning with the Peasants' Wars and continuing through the many upheavals of the era, this longing for the Reich found new expression time and again, and in a fateful struggle, this idea of a community of all Germans then slowly found its way once more through Brandenburg and Prussia, where it found its perhaps unwitting herald in the Great Elector, but above all in Frederick the Great.
Later, amid the blazing fires of the Wars of Liberation and during the classical age of poets and thinkers, this idea grew stronger once more and slowly came to life - then came Bismarck, the sober and great realist, who forced the dynasties, princes, and territorial rulers of his day to unite into that "Lesser German Reich" which—even though millions of the finest Germans remained outside its sphere of influence, awaiting a future return home amidst foreign domains—already foreshadowed the coming realization of the coming, all-encompassing Reich.

Prussia's Historical Contribution to the Reich

Because the idea of the Reich took its first step toward realization from within the sphere of the Prussian state, the Reich's current fulfillment is often viewed solely through the lens of the state, in accordance with Prussian political thought - and yet, this poses a grave danger to the idea of the Reich, as we understand it, and it is therefore a good thing that the German identity of the Ostmark, which had to fulfill a different historical mission in recent centuries, has today become an essential part of the new Germany. One thing, however, must not be overlooked: Prussia's contribution to the Reich was not merely a formal one; it was not only administration and the military that this period contributed to the Reich, for more than in organizational and colonial terms, the period we call Prussian history had an impact on the purely human level.

The idea of duty as the greatest virtue of the Germans of this Prussian state—namely, the duty that arose from the inner imperative of one's own conscience—continues to underpin the relationship between fellow citizens and the Reich even in our time; that concept of duty, which arose from the freedom of the individual and voluntarily placed that individual within a living responsibility to the whole, is indeed once again the prerequisite for our national cohesion today.

To this is added something else:

The Germans of that Prussian period had once again learned to sacrifice for the whole—silently and as a matter of course—themselves, and thus, their lives: it was this attitude of being able to die with dignity and without complaint that made everything that followed—right up to the present day—possible in the first place.

It is in this that we may discern the deepest meaning of that transformation which had profoundly changed the German people of that era—an era of dynastic oppression and selfish lust for power in the form of Prussianism: namely, that through Prussianism, the Germans of those days also relearned the superhuman value of human sacrifice.

The German people recognized the power of sacrifice, which has a retroactive effect on the life of the whole, and elevated sacrifice—in the form of unconditional devotion—to the almost religious substance of that doctrine of duty which formed the granite blocks of the Prussian state: now these blocks will form the foundation upon which alone today's Reich can be realized and perfected for a millennium.

The German Finds Himself

The end of the Prussian era was marked by Bismarck's move away from the "Lesser German Reich", and the "unification of the Reich" in 1870 was followed by an unprecedented commercial and military boom. It was not so much the unbridled individualism—which largely defined this period—that triggered this boom, but was, admittedly, the beneficiary of this development.
What actually triggered this boundless boom within the Second Reich was ultimately the bridging of internal divisions and inhibitions, along with the associated liberation of the German people from arbitrary service and their release from the arbitrary constraints of the dynastic and other traditions of those days - thus it remains undisputed that, in those days, the German people consciously recognized their own creative worth for the first time.
The war of 1914–1918 was then a necessary consequence of the chaotic development of the 19th century described above; added to this is the fact that the biological growth of the European peoples over the past 100 years was so immense that population figures in the various countries have doubled, tripled, and often even quadrupled.

These chaotic conditions of the 18th and 19th centuries—pervading all intellectual and political perspectives—became even more fraught with tension due to this overcrowding of the European continent, for only a clear, shared worldview and a common vision of community could have turned this biological growth of the European peoples into a blessing: the war was, then, nothing more than a necessary trigger.
It was the consequence of disorder growing out of all proportion, and it came and resembled a natural disaster - for this reason, it could not usher in a new European order, and indeed, that did not seem to be its purpose; rather, its purpose seemed to lie in shattering and weakening the European peoples and testing whether, out of their distress, they would once again find the courage and strength to turn inward.
Thus, the war of 1914–1918 merely created the conditions for the birth of a new European idea, and though the war itself was not yet guided by this idea toward its realization, it was the decisive factor in making today's developments possible.

However, there is something else to be said about the events leading up to the war of 1914–1918 and the intellectual climate of that time, which we will discuss in the next chapter.

The Compromise Between Two Ideas

When, at the turn of the century, the Church's concept of community was more or less challenged by the idea of humanity, the Church managed to preserve itself and wrest a compromise from the new doctrine, thus entering into a division of power with it: this constitutional monarchy, the parliamentary system, and later, even the Weimar Republic, were testaments to this compromise between ecclesiastical-confessional ideology and the so-called democratic ideals of humanity and progress.

This compromise between the two ideas, which had once been at odds with one another, was further underscored by the fact that, at the turn of the 18th and 19th centuries—as already mentioned—the European peoples were multiplying biologically to an extent never seen before, and this great outpouring of biological energy—coupled with the fact that there was no unified political concept of community permeating the entire social fabric—was bound to bring about an utterly chaotic development in all countries of the continent.

This chaos, which prevailed not only in the realms of politics and economics, but also in the inner life of human beings—particularly in religious matters—was, in essence, the root cause of the First World War of 1914–1918.

This war, which was thus waged primarily for commercial reasons—behind which democratic and humanitarian ideas lurked—was at the same time the death knell of the compromise between confessional and democratic ideas in the face of the so-called modern era: it seems almost grotesque then that, precisely at the moment when democratic ideas were visibly dealt a fatal blow by the war of 1914 to 1918, Germany of all nations attempted to elevate these very ideas—which had just run their course—to the status of political realities once again in the Weimar Republic.

This, too, is one of the reasons why the last war could no longer bring about a new European order; on the other hand, however, through its monstrous experience, it was bound to transform the longing for a new order into a clearly defined political will.

Versailles: The Birth of a New Germany

And so, at the end of the war, we suddenly witnessed the emergence of new and healthy political ideas among two European peoples: in Italy, Fascism arose, and in Germany, Adolf Hitler proclaimed the idea of National Socialism.

Now, I am not exaggerating when I assert that that very Treaty of Versailles, which sought to enslave us for generations to come, also marked the birth of Adolf Hitler's Germanic revolution.
With the Versailles Treaty, Europe's peripheral powers—France and England—sought to banish the threat of a united Germany from the continent forever, but things turned out differently, for Versailles could not dissolve the Germans or divide them as individuals; rather, the Versailles Treaty gave the German people, in their hour of need, an even stronger sense of being one nation.
Moreover, by taking away the dynasties from the German people—at a time when the world was hostile to them—they created yet another prerequisite for the great salvation of the German people - while Clemenceau wanted to prevent the Reich from regaining its strength, he acted wrongly, and instead of taking the princely houses away from the German people, he should have divided the Reich into many small dynasties, thus breaking our union apart.

Thus, Versailles is not only the birth of the German people's national consciousness, but is also the birth of Adolf Hitler's young revolutionary movement, as from the day that Adolf Hitler, as a protesting soldier, took a stand against Versailles, right up to the present, a straight path—marked by unprecedented success—has led from hardship, self-denial, and disintegration to that inner greatness and strength of the Third Reich, which has elevated it to the status of Europe's leading nation today, tomorrow, and forever.
Likewise, the Reich's status as the leading European power is not a presumption on the part of the Germans, but merely the restoration of a historical mission that was once undertaken on false premises and thus failed, and which has now been freed from the dross of a 2,000-year-old intellectual aberration shared by all European and Germanic powers.

The Two Decisive European Power Centers

I will now turn to the geopolitical imperatives of today's Europe.
Upon closer examination, we recognize that there are two decisive centers of power in Europe: the first is the region within the triangle formed by the North Sea, the Baltic Sea, and the Danube, extending to its estuary, and equally significant, in terms of its cohesion, is the Mediterranean region.

In reality, Europe will only be a self-balanced, viable continent when strong political forces are at work in both regions and when culturally creative, politically sovereign peoples live within them.
The Führer did not, however, fall into the error of seeing himself as the historical executor of the mission of the Saxon, Salian, or Hohenstaufen emperors; he did not envision the "Holy Roman Empire of the German Nation" as a political goal since Adolf Hitler's Reich also carried its spiritual center within itself and no longer needed to borrow its worldview from outside.
Instead, the Führer was able to depart from the supposedly binding tradition of medieval imperialism without feeling any historical guilt, and was able to establish the Reich within its historically sound and naturally given borders - thus, once and for all, in his toast to Rome—which, despite its brevity, was of European and, at the same time, world-historical significance—he solemnly declared the Alpine border to be the inviolable boundary between Italy and Germany.
I repeat the Führer's words here once more, since they have been forgotten by most, yet in their importance they rank among the eternally valid words of Adolf Hitler - the Führer spoke on May 7th, 1938, before Mussolini at the Palazzo Venezia:

"Two millennia have now passed since the Romans and the Germanic peoples first consciously encountered one another in history, and as I stand here on the most venerable ground of human history, I feel the tragedy of a fate that once failed to draw a clear dividing line between these highly gifted and valuable races.
The result was unspeakable suffering for many generations, but today, after nearly two thousand years, thanks to your historic achievements, Benito Mussolini, the Roman state is rising from the ashes of ancient traditions to new life, and to the north of you, a new Germanic Reich has also emerged from numerous tribes.
Having learned from the experience of two millennia, let us both—now that we have become immediate neighbors—recognize that natural boundary which Providence and history have clearly drawn between our two peoples, for through the clear separation of the two nations' spheres of influence, this boundary will not only enable Italy and Germany to enjoy the blessing of peaceful, secure, and lasting cooperation, but will also serve as a bridge of mutual aid and support.
It is my unshakable will and my legacy to the German people that they therefore regard the Alpine border, established by nature between us, as inviolable forever: I know that a great and blessed future will then unfold for Rome and Germania."

In accordance with this declaration, Adolf Hitler renounced South Tyrol.
This renunciation was a necessary, albeit very painful, sacrifice, but it had to be made out of a deep sense of historical responsibility toward the future of the Reich.

In times of decisions that shape the course of history, words alone are not enough, and the statesman who, at the right moment, underscores his words with the compelling truth of his deeds will enlist the forces of destiny in support of his work: if this truth then manifests itself in a painful sacrifice, its persuasive power will have an all the greater effect on the decisions of the present.
The development of German-Italian relations in recent months already vindicates the Führer in the decision he made at that time.

The Reich and Southeastern Europe

In light of certain political events in recent months, I would like to make the following statement on the question of the southeastern region in a very clear and unambiguous manner, for it must be clear once and for all to all political figures in Germany that the Reich's sphere of interest in southeastern Europe is an inviolable fact: the Reich will no longer tolerate any influence in this region that is foreign to Europe. Seen in this light, Germany, together with the young fascist Italy, will usher in a new era in European history.

It would have been up to England to recognize that it has a very essential role to play in a new European order, but the island nation failed to recognize this role, which lies in England's imperial mission as a peripheral state of Europe; it could not break free from its intrigues within Europe.
For years, Adolf Hitler appealed to the English ruling class and reminded them of their European mission - to no avail! For England was not prepared to cede the area between the North Sea, the Baltic Sea, and the Danube Delta to the German people as a sphere of interest, nor was it prepared to retreat to the European imperial mission befitting it—out on the distant continents.
Through Adolf Hitler's historic speech of May 7th, 1938, Germany had demonstrated itself strong enough to draw a line between its own policy and that of Italy; England, however, was no longer capable of such an act of historically immeasurable significance.

If we are now to bring the Reich to life in this way as the center of a new Europe, then we have the right to do so only if we simultaneously have the courage to complete the National Socialist revolution to the extent that we elevate its ideal—to its ultimate conclusion—to the way of life of all German people.
One thing must be clear to us: if it is built solely on historical or geopolitical foundations, this Reich would not survive a century.

The Intellectual and Moral Prerequisites of the New Europe

I want to emphasize what I just said even more clearly: we have no right to claim a leadership role in Europe as long as we lack the courage to revolutionarily overcome the forces of an almost two-thousand-year-old intellectual and political concept of community and replace it with the new National Socialist idea - this thus brings me to the intellectual and moral prerequisites for a new Europe.

At the dawn of European history, following the collapse of the Roman Empire, the idea of the universal Church—as the idea of a community that was to stand above the peoples of the world—spread throughout Europe.
This Church, as the voice of Christianity, recognized no distinctiveness among peoples or individuals; it detached the individual from his ethnic context, "elevated" him to the status of an individual bearer of the soul, and then declared him free from all laws of nature, the earth, and creation; it declared humanity's bonds to the laws of life to be of secondary importance, and therefore subordinate to that spiritual-soul bond in which all people on earth professed Christianity, or were compelled to make this profession.
It was a peculiar contradiction that characterized this doctrine: while the Church taught its believers to turn away from all worldly things and to deny—or at least disregard—all natural laws, it simultaneously, drawing on the ever-expanding Christian community, reached very vigorously—and without being particularly selective in the means it employed—for all the worldly goods within its reach, and especially for the highest political power.
Thus, in the course of historical development, the Church achieved two things: first, virtually all power in all the states of Europe fell to it, directly or indirectly, and second, it actually succeeded, over the course of centuries, in destroying in people any respect for the real creation and in causing them to surrender themselves unreservedly to the ideas of the Church.

Consequently, that Church determined the social order of nearly all European peoples and guided them in matters of the afterlife according to its own law - thus, all the concepts that define German life today—such as family, property, education, work, leadership, and so on—have undergone a reevaluation under the Church's communal ideals and thereby acquired a new and distinct ethos.
As historical development progressed, a new communal ideal emerged at the turn of the Middle Ages into the modern era: the idea of humanity - here, it was no longer assumed that the human being was an individual bearer of a soul and, as such, bound only to the future of that soul, but rather, the individual was already viewed as an individual economic entity, as a functional component of economic laws.
From this intellectual plane—which had been perfectly prepared by Christianity, since it had, as a matter of course, already destroyed all natural connections in pursuit of its own idea—liberalism and Marxism grew, and these ideas reached their intellectual culmination in the shared assertion that economic laws alone determine the fate of nations, and that the value of the individual is, in decisive respects, determined by his milieu and environment—thus, by his economic opportunities or economic activity.
National Socialism had to prevail against both of these ideas, though the idea of "humanity" was relatively quickly overcome by the resurgence of ethnic consciousness, which was almost comparable to a force of nature.

To Be a People Is the Task and Faith of Our Time

Christianity, grounded in centuries-old, often reverent traditions, but above all in its claim to be the mediator between God and humankind, has retained its spiritual power not only in religious but, unfortunately, also in political spheres: in particular, we have not yet fully succeeded in overcoming the mindset—often far removed from God—that was instilled in our people by the dogmatism of Christianity. I do not fail to recognize the fact that those forces—which have taken the intangible aspects of life under their protection and, moreover, claim to possess access to the afterlife—cannot be eliminated from the spiritual life of our people overnight: we must work toward this goal again and again, with immense patience and equal caution, so that the people of our Reich may finally grasp the true significance of the natural—and thus divine—prerogative of national belonging as opposed to the arbitrarily chosen affiliation with a religious denomination.

We must make it clear to the Germans time and again: a person cannot renounce their affiliation with the national character into which they were born by virtue of their destiny; they cannot switch to another national character of their own free will; they cannot be non-German in terms of national affiliation today and claim tomorrow that they are a Black person, a Malay, or a Chinese.

Human beings are bound to their national identity by a divine law, and breaking away from this national identity is either impossible from the outset, or is linked to the death of the clan, and thus to the death of biological substance and human character.

If there is a community whose membership cannot be determined by human will, but is bound to an inviolable divine law, then this community is the most valuable, the most moral, and thus, in the final analysis, the only religious community: that is why, for us, belonging to our people is a most divine and moral reality, and to deny the significance of this fact is, in our eyes, the greatest possible lack of reverence toward creation and its laws.

When we therefore say today that a person is German by virtue of the fact of his blood, we thereby acknowledge with reverence a divine, inviolable order of creation - indeed, for us, this realization is identical with the rediscovery of God.

Professions and social classes, social strata and denominations, are the work of human hands; nations, however, are not human constructs but are rather aspects of an eternal order of creation.

Therein lies the extraordinary significance of our worldview: that it has reintegrated us into the natural order of life and allowed us to feel God’s presence once more within it.

We have come to understand: that whoever lives for his people, with complete devotion and the deepest loyalty, lives—as far as human judgment is concerned—in God, for everything religious has its origin in reverence for the eternal, divine laws that are above us.

Whoever is so irreverent as to deny the law of blood is, in contrast, the most godless person walking this earth - indeed, there is no other sin among mankind than the audacity to transgress the laws of nature and creation, and thus the laws of God.

Those who still speak officially in the name of God today, yet deny the laws of the natural order of life based on blood, are in truth the most godless of people, for by denying these natural laws of life, they have made themselves into the Lord God.

If we now elevate the National Socialist concept of community to the ideological foundation of the Reich, then this concept of community must not remain merely a profession of faith, for an ideology that does not become a mindset would remain nothing more than a phrase.
A mindset, however, that does not create a new order is meaningless and has no effect in the world; likewise, we can only bring the Reich to full realization as a historical European reality if we truly find the strength to make the ideology of National Socialism a mindset in all Germans: it is upon this mindset that we must then build the new and just order of the Reich.

The Germans of our day are therefore left with the perpetual task and sacred obligation to imbue all aspects of our people's lives with the revolutionary spirit of National Socialism and to eliminate all traditions of the old world within Germany.
One thing is thus certain: the Reich can only realize its claim to European leadership—as I have already emphasized—if its people have the courage to abandon the intellectual and ideological premises of European life that have prevailed until now, and to commit themselves to new ideas and a new worldview: this demand must be made, for Europe, as a continent, can never stand up to other continents unless it is guided by a new concept of community.

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The claim to leadership of the European continent and the European peoples throughout the history of the last two millennia has consisted in presenting the world with an idea of its own - if, therefore, the old European ideologies have now, in various forms, become the common heritage of all continents, then it is impossible for Europe to reassert its claim to leadership on the basis of these ideas.
If, therefore, a new Europe emerges on the world stage and claims to represent a specific form of leadership within the human community, then this new Europe must inevitably turn away from the ideas that have since become outdated and part of the common heritage, and consequently break away from them entirely - thus, it must commit itself to new ideas and new forces.

When we look at the continents of the world today, we recognize that they are already developing the beginnings of various new worldviews: Asia, for example, is now striving for an inner unity that, in the distant future, will increase the forces slumbering there to immeasurable proportions.
A large part of the American continent, especially in the north, is ideologically alien to and hostile toward the Europe of Adolf Hitler: this stance, of which President Roosevelt is the spokesperson, characterizes the gulf between two continents that are, for the time being, still separated by two major worldviews.
It is only natural that in Europe the great ideas of the last two millennia are still alive, and that an abundance of forces embodying them still exists—forces that now recognize the future significance of the emerging new idea and perhaps even sense that the realization of this idea will deal the death blow to the old world.
The history of the European continent teaches us that the proponents of old ideas have always rallied to form a united front whenever a new idea begins its journey toward fulfilling its inherent mission - this turning point in the continent's intellectual situation now harbors the following danger, namely, that every old doctrine is ready to appropriate the structure and concepts of the new doctrine and to assume the form of the new dynamic.

However, this does not happen in order to perfect the new doctrine, but solely to force the new back into the old ideologies—and thus into the old world—in one way or another.

Thus, the great process of camouflaging all ideas that have been—and will likely remain—hostile to National Socialism is unfolding today in Europe before our very eyes.
These attempts all stem from the same inner attitude, for they are based on the same underlying intention: they seek to profit from the power of the new by adopting its structure, form, and concepts, and by using the concepts of the new, they immunize themselves and their followers against the penetrating power of the new ideas and their values.
We must therefore recognize that the National Socialist revolution faces this danger today in Germany itself, as well as in the great European conflict and in the global conflict, and it is therefore necessary for us to develop the worldview of National Socialism soberly and with iron consistency to its ultimate clarity in order to contrast its manifestations in life with the ideas and powers that are alien to our people: in this sense, the task today is to overcome the intellectual and spiritual principles of the past two millennia and to revolutionize the European continent as a Germanic continent, consolidating and perfecting it as a bulwark of the new idea of National Socialism.

From this idea springs a new worldview, a new culture, a new prosperity, and a new humanity emerges that lives by a new heroic law: in this sense, this war and the present era mark a turning point in world history.
It is a turning point of such magnitude and significance that we can scarcely comprehend it - but precisely because we are deeply moved by the grandeur of this era, we also have the audacity to strive for the very highest possible goal.
Every German today carries within his soul and in his heart the strength to help bring this truly religious, divine Germanic rebirth to completion, and to be even more revolutionary in this sense, to be even better soldiers of Adolf Hitler in this sense—that is our shared duty, our duty to the idea, to the century into which we were born, and to the Reich we serve.

A Comparison of Two Reichs

In the preceding sections, I have endeavored to illustrate the Reich in terms of its historical and geopolitical context and boundaries, while at the same time portraying the intellectual challenge whose complete resolution still accompanies us as a daily task - now, I would now like to once again contrast the Third Reich of today with the ancient First Reich of the Germans under Charlemagne, as through this comparison, I aim to more clearly define the inner structure of the new Reich.

Charlemagne's Reich was sustained by the Germanic tribes of that time, and the principles and practices of its leadership and administration were borrowed from the model of the Roman Empire, which had already collapsed by then; meanwhile, Christianity formed the spiritual and ideological foundation of this Reich, a religion which had arisen outside the world of the Germanic tribes and was as foreign to their previous conception of God as it was to their previously held moral principles and their previously sound way of life.

Adolf Hitler's Reich, meanwhile, differs very significantly from this first historically significant founding of a Reich of Germanic origin on European soil:
The substance of the Reich of which we speak today is the united German people of Europe: the people, as the divinely ordained unity of those of the same blood, are at the same time the living, natural, and thus creation-conforming foundation of the Reich.
The principles and customs of leadership by which the Reich is held together correspond to the ancient Germanic bond of loyalty, as it existed between the Germanic leaders and their followers during the heyday of Germanic history - thus, it is a relationship between leadership and followers that is made possible only in a Reich of people of the same blood, which is built upon the followers' trust in the leadership and the leadership's respect for the followers; finally, justice and the utmost willingness to perform on the part of both sides underscore this relationship and give the whole its cohesion and a constant, renewed inner drive.

The Reich derives its spiritual foundation and ideological bond from National Socialism, the worldview that has grown out of the Reich's people themselves, and which is in harmony with them.
This worldview sees in the people a creative idea of God, and to preserve the health of the people is thus the Reich's highest task.
The individual, as the foundation of the people, constitutes the Reich's highest value, and it is the mission of Reich policy to create all the conditions necessary for the individual to achieve his highest fulfillment: his creative powers are nurtured and brought to full development, and his relationship with the environment is shaped justly in accordance with his creative capacity and his biological value.
The National Socialist worldview recognizes the German people as God's helpers in the perfection of the world, and in this sense, the German citizen of the Reich seeks the meaning of his life primarily in this world - in other words: the German people were born into the existence of the world to live here, and it is here in this world that their destiny is fulfilled.

This illustrates the difference between the Reich of around the year 800 and the Reich of today, but at the same time, I have thereby also answered the most fundamental question at the same time: what is the Reich?

Perhaps it is worth adding, by way of further elaboration and clarification, that the Reich of today has derived its ideal—and thus its spiritual foundation—from the very same force that its people gave it: from the eternal values of the Nordic race and the spirit inherent in that race; added to this is the delimitation of the Reich on May 7th, 1938, to that area within Europe which best corresponds to the German people in terms of the laws of life and biology.

Thus, Adolf Hitler's Reich is a harmonious unity of people and territory, bound together by an idea that corresponds intrinsically to this humanity and guided by original, historically natural principles that do justice to the inner law of the German people.